

A N

EPITHOME

Of the Protestant Religion:

S H E W I N G

When the Name *Protestant* began, why the
People were so call'd.

Of the Three Creeds, and wherefore People
stand up when one is said.

How and when Infant-Baptism came to be used;
and when and wherefore *God-Fathers* and *God-*
Mothers (so call'd) came to be Ordain'd, and the
Sign of the *Cross* to be used; and when and how
Sprinkling came to be used instead of *Dipping*.

A L S O,

The *Presbyterians*, and what they hold, and what
Scriptures they produce.

And the *Independants*, and the *Baptists*, what Scrip-
tures they produce.

The *Quakers*, somewhat of their Principles, and what
Scriptures they produce.

By John Axford of Lacock in Wiltshire.

LONDON, Printed and Sold by Henry Hills,
in Black-Fryars. [1708?] *see end*

REPORT

found up what one is said
Of the three Creeds and where the People

How and when instant baptism came up be used;
and when and where God Father and God
Almighty (as called) came to be Ordained, and the
sign of the Cross to be used; and when and how
the same came to be used.

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*The Protestant Religion, how it came to be
call'd so, and when, and what it is.*

IN the Year 1517. *Martin Luther* Published against the *Pope* and *Popish Religion*; those Princes and People that joyned *Luther*, were call'd *Lutherans*. 1529. The Name of *Protestants* began upon the *Protesting* of the *Elector* and *Landgrave* of *Hessen*, against a *Popish Edict*; it is composed of the Book of *Common-Prayer*, and five *Homilies*, for Ministers that could not Preach, to be read by them at certain times, for the People, when assembled at their *Parish Churches*. In the Reign of *R. James* the First, there were added 39 Articles, in which are reckoned the Errors of the *Popish Religion*, and many others; which are all protested against by the *Protestants*.

And in the Book of *Common Prayer* are Three Creeds, the *Atbanasian*, the *Apostle's*, and the *Nicene*; when the *Apostle's Creed* is said, the People stand up, not knowing the Reason; for I have in my time asked of many, but never any of them could tell me. It is Recorded in History, that when the Apostles were assembled at *Jerusalem*, after the Ascension of our Saviour, *Matthias* being chosen in the room of *Judas*, every one made his Article, being Twelve; *Peter* made the first, *I beliove in God the Father Almighty, Maker of Heaven and Earth*; so when every one had made his Article, they all stood up, and agreed, They could suffer Death, or any Punishment, rather than deny it, So it is said, the Church did ordain, When it was said or read to the Congregation, they should all stand up, It's reported, That in *Poland*, when it is said to the Congregation; they stand up, as the *Protestants* do; and the Gentry draw their Swords, and hold them up, while the Creed is said.

Pope *Hyginus* ordain'd Infant Baptism above Twelve Hundred Years past, that was the cause that *Fonts* are in all Parish Churches, so called; for they being fill'd with Water, the Infants were put quite under the Water, and this way so continued above 900 Years. There being a General Council of Bishops in *Germany*, the Northern Bishops complained. That many Children did die presently, or in a little time after, so desired Sprinkling might serve instead of Dipping; which was granted, to the Cold Countries; but to the Hot, Dipping to continue: For the *Papists* believe, That if Infants die before their *Christendom*, they go to a place called, *Limbus Infantum*, where they remain without Joy or Sorrow, until the Day of Judgment; so when a Child was like to die, they made what hast they could to Baptize it; for Sprinkling was granted by *Popish Bishops*, and confirmed by the *Pope*. And when Sprinkling was ordain'd, to be used here in *England*, in the place of Dipping, there were about Forty Thousand *Cornish-Men* rais'd to oppose Sprinkling: So the Bishop of *London*, and some others, and the Bishop of *Exeter*, pacifi'd them, that they agreed for the Sprinkling to be used in the place of Dipping, which they yet count Baptism.

How the Sign of the Cross came to be used.

An Emperor of *Rome*, call'd *Constantine* the Great, born at *York*, his Father was an *Heathen*, his Mother a *Christian*, who educated him to be a Christian; there were two Co-partners with him in the Empire, who were *Heathens*, and as *Constantine* marched with his Army, in the Night, against them, he saw in the Element a Cross of Stars, and on the left side, *Hoc*; on the right side *Vinces*; which signified to him, *By this thou shalt overcome*. So he caused the Sign of the Cross, and the Words, to be put in all his Banners; so he overcame both the others, and was only Emperor himself. So it was Ordain'd, When any were Baptized, they should be signed

with the Sign of the Cross ; which was not long after the Constitution of Infant-Baptism.

How those called God-fathers and God-mothers came in Use.

Constantine having overcome the *Heathen*, being then Emperor of the known World : He did not cause any of the *Heathen* to become *Christians* by force, they had Liberty ; but did ordain their Children to be Baptized ; so they were to have two Men and two Women to be Pledges, or Sureties, to see and take Care, they should be Educated in the Christian Religion, and be kept at the Christian Schools ; and when they were fit for Trades, to place them with Christians. They had Power to take them from their Heathen Parents ; if they were Rich, to make them pay ; if Poor, to be paid out of the publick Fund or Stock ; (but if their Parents suffered them to go to Christian Schools, they bred them up.) As it's now used, and has been many Years, it's superfluous ; for they Promise that they never mean to Perform, for Themselves and Child ; And the Priest saith, He does Baptize, when he does but Sprinkle Water on the Child's Face, and saith, The Child is Regenerated : They say several Words one to another, that is not true, as may be seen or read in the *Order of Baptism*, in the Book of Common-Prayer ; so in their *Catechism*, the Child is asked, *Who gave him his Name ?* He Answers, *My God-Fathers, and God-Mothers, in my Baptism, wherein I was made a Member of Christ, a Child of God, and an Inheritor of the Kingdom of Heaven.* Whether this be true, let People Judge. Also the Priest saith, to the Congregation, *I pray and beseech you, as many as be here present, to accompany me with a pure Heart, and humble Voice, saying after me, Almighty and most merciful Father, we have erred and strayed from thy ways like lost Sheep, and there is no health in us.* Where is the pure Heart ? Many

others may be seen, besides vain Repetitions, Which People are Ignorant of.

The *Presbytery* is alledged from the Pattern or Eldership and *Presbytery* of the Apostles and Elders, of the first Churches of the Gospel, and Primitive Times ; which they endeavour to prove from these Scriptures, *Acts* 15. 4, 6, 17, 20. *1 Cor.* 3. 5. *Ephes.* 3. 7. *Colos.* 1. 25. *1 Tim.* 1. 3, 18. & 4. 6. & 5. 1, 17. & 6. 13, 14, *Tit.* 1. 5. *1 Pet.* 5. 1.

Their Churches are Parochial, or Parishes, as they were divided at first by the *Romish* Prelates, or Statute Laws, of the State or Kingdom; and are accounted Christians by Baptizing or Sprinkling Infants, and are of a strict Reforming Government, as to the outward Man, where they have a Power. The Parishes or Congregations, that are under them, are Classial, where the Offender or Scandalous, is first to appear, where so many as are of the Classis doth appoint, in some Town, most for conveniency, where they meet once a Month, next to the *Provincial Synod* once a Quarter, and to the *National Synod* once a Year; so if there be not a Reformation, or manifest Repentance, they are cited from one to the next, the last Determines, or Judgeth according to the Offence.

It's reported, that in *Geneva*, a strong City, where they are *Calvinists*, that is, *Presbyterians*, there is neither *Drunkard*, *Curser* or *Swearer*, known in any Parish. They Exercise a *Church-Power*, which they call, *The Power of the Keys*.

Before the Toleration, they had some private Meetings, but went also to the Publick: They have since great Meetings, and Houses to meet in; they Sprinkle Infants of those they account Members of their Church; the stricter sort have no Witnesses, as some have: They break Bread at sometimes appointed, to those accounted Members.

There is a great difference between the Primitive

Presbytery, and that which hath been since, and is in this Age. They did not force nor Persecute others, as they have where they have had Power; nor Dip or Sprinkle their Infants: They differ much from the Primitive; they are more Authoritative, and seek to the Magistrate, *Acts* 14. 23. & 15. 22, 29. *2 Cor.* 1. 24. *1 Tim.* 6. 3, 4. *Mat.* 20. 25, 26, 27. *Luke* 22. 25, 26, 27. *John* 16. 13. *Gal.* 1. 12. *1 Pet.* 5. 3.

The *Independants* count themselves a Church, or People of God, when called, by the Word, or Spirit, into a Consent or Covenant, and so Saints by Profession, not to Force or Compel any to be of their Way or Opinion: But they have a free Government among themselves. They were accounted Christians by being Baptized, or Sprinkled, when Infants, with Water, and after by the Word, and Covenant Holiness; and then they may enjoy or partake of the Ordinances, of breaking Bread, and to drink Wine: They alledge these Scriptures, *Acts* 2. 41, 42. *1 Cor.* 1. 2, 9. *2 Cor.* 6. 16, 17. *Colossi.* 1. 2. *1 Pet.* 2. 5. *Eph.* 1. 1. *Rom.* 11. 16.

They have no such Power, as the Apostles, to make or gather Churches; The Apostles had a Power to act; the Members of their Churches were Baptized, or Sprinkled, under *Prelacy*, are no right Baptized Members of true Churches; that of *Covenant Holiness*, in *1 Cor.* 7. 14. is to answer a scruple; consequences drawn from *Circumcision* are of no force; the Baptizing of Infants cannot Constitute such a Church as were the Believers in the Apostles Days; These Scriptures are against the *Independants*, *Acts* 2. 39, 42. & 14. 21, 22, 23. *1 Cor.* 14. 22. *1 Tim.* 3. 15. & 4. 14. *Mat.* 3. 6, 9. *1 John* 3. *Rom.* 4. 16. *Gal.* 3. 16. *1 Cor.* 10. 1. *Acts* 2. 41, 42. *Mat.* 28. 20.

Anabaptism, what it is, and what they hold.

That they account themselves a Church of Christ, being a Company of Baptized Believers, Assembled together in his Name to hear the Gospel or Word Preached,

and any one of them, that is so able or gifted, may Teach, Preach or Baptize. That none are to be Baptized but such as are Believers, and are able to give a Reason of their Faith. That none are to be called Brethren or Sisters, but such as are Baptized Believers. Those commonly called *Pastors, Ministers* and *Church-Officers*, are such as the Baptized Believers have no need of, or may be without, That none ought to Communicate or Partake of the Ordinances of Christ (till they are Baptized) as the *Supper, Bread* and *Wine*; so their Government and Discipline is amongst themselves. The Scriptures which they bring for Proof, are *Mat. 3 6, 16. & 28. 19. Mark 16. 16. John 4. 1, 8, 31. & 15, 10. Acts 2. 41. & 9, 18. & 10, 48. Isaith 1. 16. & 8. 16. Heb. 2. 1. 22. Rom. 6. 3, 4. Acts 8. 38. & 16. 33. & 19. 4, 5. & 20, 7. Rom. 6. 3, 4. John 15. 14.* In some of these Scriptures there's no mention the Apostles used, In the Name of the *Father, Son*, and *Holy Ghost*, nor *Water*: There is a Baptism of Gifts, of Suffering, and for the Dead, Miracles, and of the Spirit.

The people call'd Quakers, what they hold.

A Freedom from Sin, and a perfect State attainable in this Life, or on this side the Grave, and that the Light within (*Christ by his Spirit*) is sufficient to save; for that which reprov'd *Adam* and *Eve*, after they had Eaten the *Forbidden-Fruit*, is the same that hath reprov'd Sinners ever since; and that which did guide or lead the *Ancients* out of the Fall, or Transgression, into the happy and Blessed State, is the same that hath guided or led all, ever since, that hath been truly Convinced, and Repented, and yielded true Obedience to the Light within, the Holy Spirit of Truth, as their Guide, Leader and Conductor; such have witnessed the Restoration out of the Fall and Transgression, into the happy and blessed State, before ever they departed out of this Temporal Life; so all the Saints, mentioned in the holy Scriptures,

never committed the same Sin more than once, as *Adam* and *Eve* witnessed; so *Abel*, *Setb*, *Enoch*, *Noah*; likewise all the Fathers of the Line of Christ, before the Flood, and after to *Abraham*, his Wife and Family; *Isaac*, and his Wife, Gen. 20. *Abimelech* said, *Lord wilt thou slay a Righteous Nation?* *Jacob*, his Family, *Moses*, *Aaron*, *Eleazar*, *Joshua*, *Caleb*, and the seven Thousand that did not bow the knees to *Baal*, 1 Kings 18. And all the holy Prophets, and righteous People: *Isa.* 65. 1. *I was found of them that sought me not; and have been made manifest to them that asked not after me;* *Jer.* 31. 31, 32, 33, 34. *Rom.* 11. 26, 27. *Heb.* 11. Where a part is put for the whole, where their Faith is mentioned, by which the Elders obtained a good Report. Thus I have proved how the Restoration was Witnessed before the Coming of Christ in the Flesh. *Luke* 1. 6. *Zacharias*, and his Wife *Elizabeth*, were Just before God, and walked in all the Commandments and Ordinances of the Lord, blameless: *Luke* 2. 25. *There was a Man in Jerusalem, whose name was Simeon, this Man was Just, and feared God, and waited for the Consolation of Israel; and the Holy Spirit was upon him, and a Revelation was given him of the holy Spirit.* *John* 1. 1. *In the beginning was the Word, and the Word was with God, and that Word was God. Vers. 2. The same was in the beginning with God. Vers. 3. All things were made by it; and without it was nothing made that was made. Vers. 4. In it was Life, and the Life was the Light of Men. Vers. 5. And the Light shineth in the Darkness, and the Darkness comprehended it not. Vers. 6. There was a Man sent from God, whose name was John. Vers. 7. The same came for a Witness, to bear Witness of the Light, that all Men through him might believe. Vers. 8. He was not that Light, but was sent to bear Witness of the Light. Vers. 9. That was the true Light, which lighteth every Man that cometh into the World. Unto which Light, whosoever*

shall give diligent heed and obedience, is sufficient, to Lead or Guide out of all Sin, into a perfect State in this Life, or on this side the Grave; even to such a State, as was in the World before Sin was in the World; and not mutable, or changeable, as that was. *Luke 2. 17, to 30.* It was revealed to *Simeon*, by the holy Spirit, he should not see *Death* before he had seen the *Lord's Christ*: And in the *Temple*, he took him in his Arms, and said, *Lord, now lettest thou thy Servant depart in Peace, according to thy Word: For mine Eyes have seen thy Salvation, which thou hast prepared before the Face of all People: A Light to enlighten the Gentiles, and the Glory of thy People Israel.* This light is within; *Rom. 1. 19.* For that which may be known of God is manifest in Man, &c. *1 John 1. 5.* God is Light. *Rom. 2. 15.* Which shew the effect of the Law Written in their Hearts; their Conscience also bearing witness, and their Thoughts accusing, or excusing one another. *Heb. 8. 10.* to the end, the Lord's promise is, to put his Law in their Minds, and write them in their Hearts, and he will be their God, and they shall be his People. *1 Tim. 1. 5.* Now the end of the Commandment, is Charity out of a pure Heart, good Conscience, and unfeigned Faith. *2 Cor. 14. 5.* Search, try, examine your selves; Know ye not your own selves, how that Jesus Christ is in you, except you be Reprobates? Here's Searching, Trying, Examining; where should this be, but within, by the true Light, Christ Jesus? For tho' He be ascended far above all Heavens, yet he hath given Gifts to Men, *Ephes. 4. 10.* That he might fill all things, *Vers. 11. 12.* *Gal. 2. 19, 20.* 'I am Crucified with Christ; thus I live, yet not I now, 'but Christ liveth in me: And the life that I now live 'in the Flesh, I live by the Faith of the Son of God, 'who hath loved me, and given himself for me. *Rom. 8. 9, 10.* Now ye are not in the Flesh, but in the Spirit, 'because the Spirit of God dwelleth in you: But if any

Man hath not the Spirit of Christ, the same is not his:
 And if Christ be in you, the Body is dead, because
 of sin; but the Spirit is Life, for Righteousness sake.
 For, as *Ephes. 5. 8.* ye were once Darkness, but are
 now Light in the Lord: Walk as Children of the
 Light. *Col. 1. 16.* to the end, Which Riches is Christ
 in you the Hope of Glory. The Apostle did Preach
 and Admonish. That he might present every Man
 perfect in Christ: Here was the Work of a true Minister
 of Christ, to Preach Perfection! For the Light, Christ
 within, doth Convince of all Sins, any one hath com-
 mitted. *John 4. 29.* 'Come see a Man which told me
 all things that ever I did; Is not he the Christ? *Vers.*
39. to 42. Eph. 5. 12, 13. For it is a shame, even to
 speak of those things which are done of some in secret.
 But all things, when they are reprov'd of the Light,
 are manifest: Concerning Light read *John 3. 19. & 8.*
12. & 9. 5. & 12. 46. Ibid. 4. 16. God is love; he that
 dwelleth in Love, dwelleth in God, and God in him.
1 Cor. 3. 16. For Christ Jesus is the Author of Eternal
 Salvation to all that obey him. *Acts 4. 12.* Neither
 is there Salvation in any other: For among Men there
 is given none other Name under Heaven, whereby we
 must be saved. *Now to those that believe, this is*
precious: See what high Titles the Apostle Peter gives
them. 1 Pet. 2. 9, 10. A Chosen Generation, a Royal
 Priesthood, an Holy Nation, a peculiar People; that
 ye should shew forth the Praises of him, in well doing,
 who hath called you out of Darkness, into his mar-
 vellous Light: Which were not a People, yet are now
 the People of God, which in Time past were not
 under Mercy, but now have obtained Mercy.

Surely these People did Witness a Freedom from Sin,
 and a Perfect State; for they were Elect, Royal, Holy,
 Peculiar, and the People of God, and had obtained
 Mercy, yet Strangers, scattered through divers Coun-

tries, as in 1 Pet. 1. *Acts* 26. 18. *Paul*, a true Minister of Jesus Christ, was to turn People from *Darkness to Light*, from the Power of Satan, unto God? that they might receive forgiveness of Sins, and an Inheritance among them that are sanctified by Faith in me; What he witnessed himself, he Preached to others; *Rom.* 1. 7. To all you that be at *Rome*, beloved of God, called to be Saints. *1 Cor.* 1. 2. Unto the Church of God which is at *Corinth*, to them that are sanctified in Christ Jesus, Saints by calling. *Eph.* 1. 1. *Paul*, an Apostle of Jesus Christ, by the Will of God, to the Saints which are at *Ephesus*, and to the Faithful in Christ Jesus. *Phil.* 1. 1. To all the Saints in Christ Jesus, which are at *Philippi*, with the Bishops and Deacons. *Colos.* 1. 1, 2. *Paul* an Apostle of Jesus Christ by the Will of God and *Timotheus* our Brother, To them which are at *Colosse*, Saints and Faithful Brethren in Christ. *Vers.* 4. Since we heard of your Faith in Christ Jesus, and of your Love towards all Saints. *1 Thes.* 1. 1. *Paul* and *Silvanus*, and *Timotheus*, unto the Church of the *Thessalonians*, which is in God, the Father and in the Lord Jesus Christ; *Paul*, a Prisoner of Jesus Christ, and *Timotheus* our Brother, unto *Philemon* our dear Friend and Fellow helper, and to our dear Sister *Apphia*, and to *Archippus* our Fellow-Soldier, and to the Church which is in thy House. *Vers.* 5. When I hear of thy Love and Faith, which thou hast towards the Lord Jesus, and towards all Saints. All afore-mentioned witnessed the Restauration, and a freedom from Sin: So the Twelve Apostles assembled. *Acts.* 2. 41. And thee Three Thousand Converted by *Peter*; so divers named in *Rom.* 16. *1 Cor.* 16. 19. *Col.* 4. 2 *Tim.* 7. 8. *Paul* said, He had fought a good Fight, had finished his Course, and kept the Faith.

Concerning Perfection, *Matt. 5. 48. 1. Cor. 1. 10. Col. 1. 28. Heb. 6. 8. 2 Cor. 13. 11.* Brethren fare ye well, be Perfect, be of good Courage, be of good Comfort, be of one Mind, live in Peace, and the God of Love and Peace shall be with you, *Rom. 15. 9, to 12. Heb. 13. 21. 1 John 5. 20.*

They use no Water-Baptism, Sprinkling Infants, or Bread and Wine, called the Supper, *Col. 2. 20, 21, 22.* They use no Swearing, *Mat. 5. 34, to 37. James 5. 12.* Nor give Flattering Titles, nor respect Persons, as Majesty, Worship, Excellency, *Job 32. 21, 22. James 2. 3, 9.* Also they use the True Language, according to the Holy Scriptures, as *Thee* and *Thou*, speaking to one Person; *Ye* and *You* speaking to many, or more than one; and not *you* to one, which is false.

There True Belief.

THERE is One only Almighty, true God, Creator, *Gen. 1. John 4. 24, & 17, 3. Mark 12. 29. 1 Cor. 8 6, Ephes. 4. 6, & 5, 1, 2. Acts 17. 28. Rom. 1. 19.*

Three Persons is not mentioned in the Holy Scriptures, nor Trinity therein; our Lord Jesus Christ, he was the Eternal Son of God, glorified with the Father before the World began; And he was the promised Seed, *Gen. 3. 15, & 12, 3. The Seed of Abraham, Gen. 22. 18. and of Jacob, Gen. 28. 18.* To be Born of a Virgin, *Isaiab 7. 14, & 9, 6.* For unto us a Child is born, and unto us a Son is given: And the Government is upon his Shoulder: And he shall call his Name, Wonderful, Counsellor, The mighty God, the Everlasting Father, The Prince of Peace. *Isa. 39. 8.* Christs Sufferings and Death, *Isa. 52. 13, 14, & 53, & 61, 1.*

Mat. 1. 25. He was born of the Virgin *Mary*, His Preaching, Miracles, Suffering, Death, Burial, Resurrection, His Ascending into Heaven, all which are fully exprest, or declared, from *Mat. 1. Acts 1. Rom. 10. 9.* For if thou shalt confess with thy Mouth, the Lord Jesus, and shall believe in thy Heart, that God raised him up from the dead, thou shalt be saved.

Concerning the Resurrection of the Body, *Job. 19. 25, 26, 27. Exod. 3. 16. 2 Kings 2. 11. Isa. 26. 19. Ezek. 3. 7. Dan. 3. 25. & 12, 2, 3. Jonab. 2. 2. John 5. 28, 29, & 11, 24, 25, 26. Acts 24. 15, 22. Rom. 6. 5. 1 Cor. 15. Phil. 3. 21. 1 Thess. 3. 13, to the end.* I suppose that no honest hearted People, that are called, or profess themselves *Quakers*, but will, or doth assent to what is aforementioned of them. And of the Saints, in Words, and Quotations, if any will Examine them, or any other honest hearted Protestant: Yet something more of Cleansing, and Freedom from Sin, in this Life, &c. *Mat. 3. 10, 11, 12.* Where *John* told them, One was to come after him who would thorowly purge his Floor, and gather his Wheat into his Garner, but will burn up the Chaff with unquenchable Fire, *Mat. 7. 18, 19. Luke 3. 17. John 15.* Except there be a full Cleansing from all Sin, such a Branch is broken off, and doth not partake of the Vine, Christ. *John 8. 34.* Whosoever committeth Sin, is the Servant of Sin: *Vers. 36.* If the Son make you free, ye shall be free indeed. *Rom. 6. 16, 18, 20.* For when ye were the Servants of Sin, ye were freed from Righteousness. *Vers. 22.* But now being freed from Sin, and made Servants unto God, ye have your fruit in Holiness, and the end Everlasting Life. *Rom. 8. 1 Cor. 6. 9, 10, 11.* And such were some of you, but ye are washed, but ye are sanctified, but ye are justified, in the Name of the Lord Jesus, and in the Spirit of our

God. *Vers.* 14. 19, 20. *Ephes.* 2 & 4. 22, to the end, *Tit.* 3. 3, to 7, *Gal.* 5. 20, to 23, where the Works of the Flesh, and Fruit of the Spirit are described. *Vers.* 24. For they that are Christ's, have crucified the flesh with the Lusts and Affections. *1 John* 1. 9, & 3. 8. *James* 2. 10. He that committeth Sin, is of the Devil, for the Devil Sinneth from the beginning; for this purpose appeared the Son of God, to destroy the works of the Devil. *Vers.* 9. Whosoever is born of God, Sinneth not. Consider what is Written, and Examine the Quotations, which is set down, in what Chapter and Verse for proof. And the Lord God in the Riches of his Mercy, give you Understanding in all things that is fit for you.

They deny, or are against, the Use of the Carnal Weapon either Offensive, or Defensive, *Isa.* 2. 4, 5. *Mat.* 26. 52. Then said Jesus unto him, Put up thy Sword into his Place: For all that taketh the Sword, shall perish with the Sword. *John* 18. 36. Jesus answered, My Kingdom is not of this World: If my Kingdom were of this World, my Servants would surely fight, that I should not be delivered to the Jews: But now is my Kingdom not from hence. *James* 4. 1. From whence are Wars and Contention among you? Are they not hence, Even of your Lusts, that fight in your Members?

I suppose no honest hearted People, that are called or profess themselves Quakers, but will assent to what is afore-mentioned of them, Explaining the Quotations; nor no honest hearted Protestant read these Scriptures that perswade to Love Peace, *John* 15. 12, 13, 14. *Rom.* 12. Chap. 14. Chap. 15. 1, 2, 3. *1 Cor.* 12. Chap. 13. *Col.* 3. *John* 2. 9, 10, 11. Chap. 5. 1, 2, 3.

F I N I S.


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